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PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. V.—No. 21.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, MAY 20, 1828. [No. 203.

Mr. Beman's Address.

CLAIMS OF CHURCH MUSIC.

Address of Rev. N. S. S. BEMAN, *Pastor of the First Presbyterian Church in Troy.*

This address, though a hasty off-hand production, designed to occupy an interlude in the performances at an evening's rehearsal of sacred music, in Troy, on the 8th inst.; contains too many interesting thoughts to be withholden from the public. Some of these we may amplify at a future time. We listened to the address with much satisfaction when it was delivered; and we doubt not but our readers will be equally gratified in perusing it. The truth is, that church music has important claims upon the spiritual worshippers of Zion, which have been long and sadly neglected. It is high time for a general and thorough reformation.

FEW persons are insensible to the charms of music. The varied and controlling powers of this art, have long since been felt and acknowledged by the world. Its origin and progress are recorded upon the historian's page; its scientific principles have rivetted the attention and scrutiny of the philosopher; and its deserved praises have strung the poet's lyre. To excite or soothe the passions; to inspire the purpose of revenge, or melt the heart in tenderest sympathies; to kindle up the flame of war, or cherish the meek spirit of devotion, are equally within its legitimate and peculiar province. What mind has not sometimes been arrested by the soft strain of melody, which, perhaps, amidst the darkness and silence of the night, falls unexpectedly upon the ear! Who has not felt the tempest of agitated emotions settling down into a calm, under the soft breathings of the flute, or the pensive and melancholy note which sighs from the chord of the Æolian harp!

Vocal music, with which we are more particularly concerned, on the present occasion, embraces many interests peculiar to itself. It is susceptible of a union with the finest and loveliest charms of poetry; and these sister arts, while they minister to the qualifications of taste and intellect, may bring their joint sacrifice, with acceptance, to the altar of Jehovah. Poetry and music were coeval in their existence; and their most sublime and effective powers have not unfrequently been evinced by their consociated efforts. Both of these arts received early and marked attention, among the ancient Israelites or Hebrews. Their poetry was dictated by the spirit of inspiration, and the cultivation of sacred music was enjoined by the same authority that gave the law upon the mount, and which inspired their heaven-commissioned bards to compose their psalms or sacred odes. The lyric poetry of the Hebrews has been analysed by scholars of the first order of intellect; and its claims to superior and peculiar excellence, are established upon a basis which can never be moved. This poetry is of a character which never has been, and never can be, surpassed, or rivalled. It stands peculiar, and alone. It occupies an elevation, beyond which, if we ascend, we must step into heaven. The book of Psalms, and occasional songs of a sacred character, interspersed through the other parts of the Old Testament, fall within the limits of this description. If the vocal music of the Hebrews bore any just proportion to their lyric poetry, the choir in the temple must have been capable of producing, upon the understanding and the heart, effects the most sublime and decisive. That music which could give *full expression* to the songs of Asaph and of David, must have had the power not only to *cherish*, but actually to *inspire* the spirit of devotion.

Both under the old and the new testament dispensations, *psalmody*, or the singing of sacred songs, is an important part of instituted worship. Music is the appropriate and appointed vehicle of praise. The members of the ancient church exhort one another in strains like these: "O, come, let us *sing* unto the Lord; let us make a joyful noise to the Rock of our Salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." "Sing unto the Lord a new song, and his praise in the congregation of the saints." It is an apostolic injunction upon the members of the new testament church, "Be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord;"—"teaching and admonishing one another, in psalms, and hymns, and spiritual songs; singing with grace in your hearts to the Lord." "Is any merry? let him sing psalms."

The singing of spiritual songs is as much a constituent part of social and public worship, as prayer and preaching. They are all instituted by the same authority, and they all have the same grand objects in view, the glory of God and the training of immortal beings for the elevated and triumphant employments of heaven. Without attempting to settle their relative claims to importance and practical effect, I would barely assert, what no one will undertake to deny, that it is the duty of the church to support the institutions of heaven; to provide for a thorough and efficient administration of the word of God, by the living preacher; to see to it, that the voice of social prayer ascends on high; and that the praises of God be sung in an instructive and edifying manner. These are duties which belong to the church; duties in which every member of the spiritual household has an interest, and in which he ought to *feel* and *express* an interest. The exercise of singing should be emphatically the handmaid of devotion. While it commends itself to the *understanding*, it ought to be of such a character as to entrance the *heart*, and elevate the soul to heaven. "I will sing with the spirit," says an apostle, "and I will sing with the understanding also." Here we have a recognition of the union of science and devotion in this branch of social worship. As the choir is the most *ancient*, so it is, undoubtedly, the most proper and eligible mode of conducting this part of religious duty. It originally received the sanction of God himself; and the seal of his approbation which was once impressed upon it, by his own hand, has never, to my knowledge, been removed.

There is one fact, which has probably been too little considered in relation to sacred music. It is this: while the other institutions of religion have depended, for their existence, support and prosperity, upon the fostering energies of the church, this institution has been left, in a great measure, to provide for itself, or to seek a refuge in the taste and sympathies of the world. And *psalmody* has fared better than other institutions would have done, if left to encounter the same neglect, from the single circumstance, that it has been cultivated by many as a mere matter of science and amusement. Take away the interest and efforts of the church, and the world, with all its pressing necessities, would be left without a gospel ministry. Chill the heart and bind the hands of the church, and where are your meetings for social prayer? Alas! not a breath of united supplication would whisper in the ear of heaven! And how is *psalmody* to be sustained? How is it to be trained up to that maturity of growth—to that perfection of existence—to that loveliness of execution, of which it is susceptible, unless it is by the protecting and nurturing care of the church? And it is owing to the neglect of duty on the part of Christians, that so little eminence has been attained by this sacred art. It should never be forgotten, that *psalmody* is the daughter of heaven; and she has come down to teach the church one of the sweet employments of the upper world. But what has been her reception? With the exception of a few tokens of favour here and there, she has been driven beyond the limits of the church, or if admitted within her enclosure, she has been compelled, under the withering influence of neglect, to sit pensive upon the ground, with her finger upon her pale lip, and her harp lying unstrung and broken at her side. When called upon to lead in the elevated devotions of the sanctuary, and "sing us one of the songs of Zion," she might well reply, with the captives as they sat and wept "by the rivers of Babylon," "How shall *I* sing the Lord's song in *this* strange land."

It is the solemn duty of the church to provide for this part of public worship—to cherish and sustain the praises of God. Psalmody must not be left to itself, nor consigned over to the hands of the world. It must not be permitted to go begging from door to door. The church has a duty to perform in relation to this subject; and this duty ought to be pressed upon the individual members of the church, till it is felt as other duties *are*, or *should* be felt, on which the vital interests of godliness depend.

There are many ways in which Christians may exert a salutary influence upon sacred music; and some of these, it may not be unprofitable to mention on the present occasion.

It is very obvious to remark, *that the members of the church ought to evince a* DEEP INTEREST *in this branch of public worship.*

It is a principle which admits of a general application, that the interest which is felt and expressed by the community, in any particular undertaking or enterprise, becomes a stimulus to perfection or success. Approbation is encouragement; sympathy is support; a fellow-feeling in every plan and movement, is public patronage. On this principle, the church ought to conduct in relation to sacred music. They ought to evince a christian interest in the existence and improvement of the choir. They ought to know that there *is* such a body, and that its members bear an important part in the grand movements of public devotion. Take away the choir, and the temple of God is marred; it is despoiled of one of its *ornamental pillars*. It is the *duty*, and it ought to be the *delight* of the church, to encourage sacred music; and one effectual mode of doing this, is by the expression of a deep and christian interest in the efforts which are made for its promotion. The choir *needs* encouragement, and *deserves* encouragement; and that church which evinces a perfect apathy on this subject, or which, instead of throwing around the choir the cheering influence of its smiles, is ready to visit every effort at improvement with its withering frown, cannot expect any thing better than a kind of consecrated jargon as the language of its praise.

But as feeling without action is of small importance, permit me to add, that *the church is bound* TO CONTRIBUTE TO THE SUPPORT *of sacred music.*

The worship of God cannot be maintained without the aid of money. The government of God is a government of means; and among the means by which the gospel is to be continued where it now exists, and by which its light is to be made to shine upon those dark places where its blessings have never yet been imparted, is the employment of property in the service of the church. And let not avarice cry out, and rebel against this appointment of God.—Christians begin to feel that their property belongs to the Lord. The ten thousand streams which are flowing into the treasury of God, from every direction, for the conversion of the world, give delightful evidence of this fact. But how many there are in the church of Christ who never contributed one dollar for the support of sacred music! If a church is to be erected, they know that money is needed, and they contribute. If a minister is to be settled, they come forward and assume their proportion of responsibility. If the gospel is to be sent to the heathen, they impart, for this object, a portion of their worldly substance. But perhaps they never asked themselves whether the great Head of the Church has any claim upon them for the maintenance of public praise? Some, possibly, have never taken interest enough in this business to enquire whether this branch of social and public worship is attended with any expense. Let such remember, that a choir cannot be maintained without instruction; and this instruction will make a demand both upon time and money. The choir must devote their time; and as a general principle, it would be no more than equitable for the church to provide for their instruction. At any rate, the members of the church ought to be willing to equalise the responsibility and the sacrifices of maintaining this branch of public worship. Add those who have never done any thing for sacred music, either by devoting their time, their voices or their money to this object, ought to pay up their arrears, and begin their lives anew.

But neither an interest felt, nor money contributed, on the part of the church, will be found sufficient for the support of sacred music. Christians have something more to do in this business. The praises of God will not be performed in our public assemblies, with impressive interest, unless the members of the church put their hand to this work in another sense. They must enlist, as those who have themselves a part to perform. I will not say that those who are out of the church, and have not experienced the grace of God upon their hearts, ought not to belong to the choir, or aid in the song of public praise. Let them assist in this great work; but let them remember that God requires the sacrifice of the heart. I will not say that every Christian ought to belong to the choir, and devote time to the cultivation of psalmody; because it is not every Christian that has the native powers requisite for this business. But I do say, that many Christians ought to bear a personal part in singing the praises of God in the sanctuary, who stand entirely aloof from this high and holy work. God has entrusted them with both time and talents for success and eminence, in this celestial employment; but they are squandering the former, and wrapping the latter in a napkin. Various are the motives which deter Christians from their duty in relation to this subject. Some are too *indolent* to cultivate the voices which God has given. They cannot think of submitting to all that *drudgery* necessary, in order to understand the scientific principles of music; and hence one of the first gifts of nature, a mellifluous voice, is rendered useless for the want of culture. Others seem to associate a kind of *degradation* with the employment of singing the praises of God in the sanctuary. I hope that this reason, so far as Christians are concerned, is rather *apparent*, than *real*; for it would present, indeed, a melancholy picture of a heart that had been sprinkled by the blood of Jesus Christ, not to swell with transports at the privilege of uniting in the song of redeeming grace and dying love! Another class excuse themselves from the duty now under consideration, on account of their age. They have passed the meridian of life, or they have entered into the bonds of marriage, and as a matter of necessary consequence, they leave the choir. Now all this is the result of a principle which is erroneous both in theory and practice; that is, that the choir ought to be composed exclusively of youth. No one can rejoice more than I do, to see the young cultivating their taste and intellect and voices, by attention to sacred music; but that the choir would be improved, and a new rapture be breathed into the song of praise, should a greater number of older and more experienced Christians unite in this employment, cannot admit of a doubt. Duty constrains me to remark here, that many in the church stand aloof from the choir, without even the shadow of an excuse. They are young; they have voices; they have time; they have means. Their parents would encourage their efforts, and the church would rejoice to see them come forward in her public courts. It is a question of serious import, which they ought to settle for themselves, and settle without delay, whether they are not neglecting their duty to the church and to God.

To the members of the several choirs now assembled, I would make a concluding remark. The business in which you are now engaged, embodies interests grand and impressive. Sacred music was instituted by God himself; and it has in every age, received more or less attention in the church. To sing the praises of God, is one of the high privileges of these earthly courts; and it is a thought full of delightful interest, that our songs are heard in heaven. Let me urge you to press forward, and never rest satisfied with ordinary attainments. Place your mark high, and then run and win the prize. It may be said of *music*, as of *poetry*, that it must have intrinsic and superior merit, or it is good for nothing. Let your present acquirements, then, serve only as a stimulus to excite you to those higher, and still higher attainments which are certainly within your reach. And may we never—never forget, that the songs of this earthly temple ought so to enlist our powers and elevate our hearts, as to prepare us to unite in that universal and triumphant song which will be poured forth by ten thousand times ten thousand redeemed spirits, and which will roll onward through the vast concave of heaven forever.

Communications.

For the Western Recorder.

FOREIGN MISSIONS.

The friends of religion in this vicinity have long desired a society auxiliary to the Board of Foreign Missions. Permit me, Mr. Editor, through the medium of your paper, to congratulate them on the consummation of their wishes, by the recent organisation of such a society. By the foundation of the "Auxiliary Foreign Mission Society of Oneida County," with its tributary associations, a channel has been opened, through which every individual in the community, rich or poor, may at any time, and with perfect convenience, transmit whatever he chooses, to the treasury of the American Board. Such is the system of organisation, that it presents to every man, woman and child, a convenient opportunity of aiding in the hallowed enterprise of sending salvation to a perishing world. And it will afford a like opportunity to the generations that shall come after us, until the millennium. On this system, whatever is given is in all respects a "free will offering." No one is importuned; no one is requested to give grudgingly; no one is in the smallest degree *prescribed to*, as to the amount of his donation: But a *respectful invitation* is given to all, to contribute according as they have purposed in their own hearts, and as the Lord has prospered them. Nor is any person denied the privilege of thus becoming a co-worker with the christian missionary, in spreading the gospel. The poor widow may cast in of her penury, as well as the rich man of his abundance.

But, Mr. Editor, your readers will allow me to remind them that this system of organisation, however perfect, will not, *of itself*, accomplish their benevolent designs. It will not, *of itself*, send forth a single missionary, nor raise a single dollar, for the funds of the Board. There must be a constant, glowing zeal, an active benevolence, or little will be done. The organisation is *to give direction and efficiency* to benevolence; not to supply the place of it. It is the *machinery*, of which benevolence is the *main spring*. It is the *body*, of which benevolence is the *life* and *soul*. If the *living principle* be not breathed into the body, it is, of course, a *dead* body. If the main spring be wanting, or become impaired; if it be suffered to relax, as in the case of a watch that you neglect to wind up, the machine will remain motionless and useless. Dropping the figure; unless our Missionary Society be actuated by a living, salient principle of benevolence, unless there be in the hearts of the people an ardent love to the Saviour, and a deep compassion for the heathen; it will, with all its branches, and committees, and members, and agents, be a lifeless, worthless form.

The machinery which the Board of Missions now employ, is simple, and if properly managed, efficient. No part of it is superfluous; no part can be dispensed with, or impaired, without injury to the whole. There are, in the Auxiliary Society, and in the associations which compose it, few officers; these have few duties; and those few clearly defined. Suppose now that some one or more of the officers of the auxiliary, for example, the Treasurer, or the Executive Committee—should be inattentive to their business. I am happy in the conviction, Mr. Editor, that this is a case which is not likely to occur in Oneida county; yet it is a supposable one. The inevitable consequence of such inattention would be, feebleness and inefficiency in the whole business. Suppose, again, that while there is no want of zeal and energy in the Auxiliary, the officers of the *Association* should be negligent. The consequence, in this case, would be no less disastrous to the cause, than in the other. Should the *collectors* be remiss, the whole machine must stop.—Without *their* vigourous and persevering efforts, nothing can be done. Every officer, especially *every collector*, should remember that his own individual exertions are necessary to the success of the system; and can no more be dispensed with, than we can dispense with one of the wheels in a watch, or one of the locks in the canal.

But, if each individual will feel his *personal responsibility*, and act accordingly; looking at the magnitude, and the glorious nature of the enterprise; undertaking and pursuing it with becoming spirit, with humble prayer to the God of missions, and with faith in his promises; nothing can prevent the complete success of the effort.

Christians must, however, remember, that if ever they *are* favourably disposed towards the cause of missions, their zeal in that cause will ever be in a direct proportion to their knowledge. On this subject, zeal without knowledge is an impossibility. As well can life be preserved without food, as the *missionary spirit* can live in any heart without its proper aliment—*missionary information*. "*Unless we habitually contemplate the state of the heathen*," said one who had much experience on the subject—the lamented Gordon Hall—"*we shall not feel for them; we shall neither labour nor pray effectually for their salvation.*" But wherever this aliment *is* received, wherever you find a Christian who fixes his eye steadily on the condition of *a world lying in wickedness*, and looking also at the glorious results of missionary efforts; there you find *feeling*, and there you see *action*. The Prudential Committee of the Board of Missions say, that wherever the Missionary Herald is extensively read, they expect to find active and zealous friends to the cause; and that they have not been disappointed. They express it as their deliberate and firm belief, that of all the means they have used, to awaken and maintain the missionary spirit, none, nor all together, have been as effectual as the circulation of the Herald. This fact tells more than a hundred speculative arguments in favour of the circulation of that invaluable work. Yet how many christian families there are, who do not read the Herald, but live and die totally ignorant of its interesting contents.

There is no good reason why the cause of Foreign Missions should not succeed in Oneida county. If any have, heretofore, excused themselves, on the ground that there was no society, and no convenient mode of aiding the cause, this plea is now taken away. A more convenient opportunity could not be desired, than is now afforded to every individual, who wishes to promote the object.

One thought more, Mr. Editor, and I have done. What *degree* of success, or what amount of contribution, ought to satisfy the friends of missions in this vicinity. Compare this cause with any of the benevolent enterprises that are now before the public. Is it second in importance to any of them? to the Greek cause, for example. Are the claims of the Lord Jesus Christ, in behalf of 500,000,000 of our fellow creatures who are living and dying without the gospel and without hope, less urgent than the claims of our suffering brethren in Greece? I speak as to wise men; *judge ye* what I say. Far be it from me to disparage the enterprise for aiding the Greeks. Most sincerely and most devoutly do I rejoice, that their sufferings have at length touched the hearts and opened the hands of my generous countrymen and countrywomen, and that there is a prospect of their being speedily relieved. But while "the land rings from side to side, with one common sympathy for *Greece*," is there no sympathy for the long lost, long neglected *heathen?* Are the latter less wretched than the former? Bound down under a worse than Turkish dominion; the willing captives of the prince of hell; sunk deep in wretchedness now, with the certain prospect of sinking deeper, infinitely deeper hereafter; do they not claim our sympathies, and our aid? Is the relief of the thousands of Greece from their present distress, an object more important than the deliverance of the *millions* of heathen from *eternal suffering*? Or is the fact that missionary efforts contemplate the salvation of the soul, as well as the body, the all-satisfying reason why this cause is less popular than the other? It is not strange, that the men of this world, who neglect their own salvation, should care but little for the salvation of the heathen. But when *Christians*, who know that the heathen can be saved only by the gospel of Jesus Christ, and who believe the account given in that gospel, of the endless sufferings of the lost, are less affected with the views of those sufferings, and with the condition and prospects of the millions who are exposed to them, than with the cry of distress which comes to them from the Morea; this surely may excite our wonder. Nor does it tell to the credit of those who are "wise to do good." Can a Christian, or a christian church, or a christian society in aid of missions, make a feebler effort, or a smaller sacrifice, for *the eternal salvation of a world*, than the same person or persons make for *the present relief of a nation*, and still preserve their reputation for *consistency*, or have a conscience void of offence towards God and towards men? OBED.

For the Western Recorder.

INTEMPERANCE.

MR. EDITOR—Having shewn that drunkenness follows, as the natural consequence of occasional dram-drinking, and that the use of spirits in every case tends to the same end, let us now apply to the law and to the testimony.

The Lord Jesus gave an excellent comment on the extent and spirituality of the divine law, in his explication of the seventh commandment. See Mat. v, 28. Here we find, by the declaration of the Lawgiver, that the law is broken, whenever any act or tho't takes place, the tendency of which is toward an open violation of the law.

Now suppose I give a glass of spirits to my neighbour Temperance, I lay the bait before him; I spread a snare for his feet, and I am guilty of his blood! Again, suppose I give a dram to my neighbour Thirsty, I

now cast a weight into the already vibrating scale of intemperance, which may cause it to preponderate. Fearful responsibility! The man becomes a drunkard, and his family are ruined. His sons follow the steps of their father, and are "drunk with the drunken." They are exposed to multiplied evils and temptations to sin. Their sins carry to their children all the force of parental example, and their children's children are sunk in the depths of intemperance and debauchery. This is no flight of fancy. "As is the father, so is the son;" and "the lusts of his father he will do." To all this vice and misery, I have at least contributed, and must stand before God, charged with the consequences. Can it be possible, that he who regards the good morals of society, will continue, by his example, to countenance the evil? Can it be possible, that he who feels the least sympathy for the sufferings of his fellow creatures, will continue to tantalise the bleeding hearts of the unfortunate, by refusing the influence of his name and character, to aid in the promotion of temperance? Can it be possible, that he who subscribes to the truth of divine revelation, which denounces, "Woe unto him that giveth his neighbour drink," will deliberately continue to transgress? No! It is not possible. The time is at hand, when the moralist, the philanthropist, and the christian, will arise in their might, and with united efforts withstand the progress of this gigantic monster. We hail with joy the dawning of a day of reform. We rejoice to see, in many places, our friends taking a decided stand in favour of entire abstinence, and exercising a portion of that benevolence, which so highly characterises an apostle, when he declares, (1 Cor. viii, 13)—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Already the line is drawn. "Who is on the Lord's side?" As *men*, guard against the ravages of strong drink on the human race. As *patriots*, raise the standard against this deadly enemy of your country. As *fathers*, let not this insidious foe pass your threshhold, lest your children be devoured. As *Christians*, who are commanded to be sober, vigilant, and to love your neighbour as yourselves, save yourselves, and your neighbours, from the contagion of example.

But, says the objector, "I have many labourers, who, should I refuse them strong drink, would leave my service, or at least would not perform their customary amount of labour." What then? The sabbath-breaker, the thief, and the highway robber, may, with about the same propriety, excuse their crimes on the ground of personal advantage. In each of these cases, there is a flagrant violation of the law of God. The sabbath-breaker, the thief, the robber, the dealer in strong drink, and he who giveth it to his neighbour, will all be without excuse, in the great day of retribution.—"Woe unto him that giveth his neighbour drink." "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." (Isa. v, 22.)

We see, then, that there is a curse denounced, not only against him who drinketh, but against him who mingles or prepares strong drink. With what plea can the distiller or the vender of spirits, then, meet these denunciations of the Most High? How will he feel, when he shall stand before his Judge, and by the light of eternity, behold the dire effects of the strong drink, which was by him poured forth, to drown his brethren in destruction and perdition.

Your's, &c. AQUATICUS.

For the Western Recorder.

Mr. Editor—Please give the following an insertion in your paper, and oblige

A Subscriber.

Died, in Jamesville, Manlius, on Lord's day, 4th inst. after a short but painful illness, Mr. Lee Dunning, aged 50 years.

In the death of this truly good man, not only his family, but the church of God, of which he was a distinguished member, have sustained an irreparable loss. He was a man whose gifts were not bestowed in vain. In his life there was nothing to excite the speculations of the curious, or the gaze of the worldling. Still he was beloved; and and that which insured the affection of the good and the esteem of the wise, was the mild majesty of steady inflexible virtue.—The world had few charms for him. He was a plain, meek, humble, unostentatious man; simple in manners, artless in intercourse, and just and faithful and affectionate in every path of duty. His whole life was marked with tranquility. He was singularly faithful and happy in his family. But that which above all things constituted his worth, was his signal devotedness to the cause of the Redeemer. He was a consistent Christian. No object could be presented to his mind so amiable as Christ. Compared with the attachment he had for him, earthly pleasures had vanished away; gold and silver had lost their charms; even the claims of his beloved family were not to be put in competition with the cause of Christ. He grew in grace. He waxed stronger and stronger, and shone brighter and brighter, till he departed to a perfect day. It was proverbial among his acquaintances, that "he lived according to what he professed;" and it pleased the Lord to grant him the comforts of religion on his dying bed.

He was confined about two weeks; during which he was called to endure the severest bodily distress. But amid all this suffering, not a *murmur*—no, not even a *complaint* escaped his lips, while his mind was perfectly calm and peaceful. He was not anxious about his soul; he trusted *that* in the hands of God, and felt it to be safe. His greatest anxiety was for the church. In her welfare he took a deep and solemn interest; and though he mourned on his death-bed the Antinomian spirit which is so prevalent in our churches, and though he beheld with tender concern and pity the lukewarmness and deadness of his brethren, and earnestly requested his minister solemnly to warn them of their danger, and exhort them to be awake and alive in religion, as they would hope to be useful in the church, instrumental in saving souls, and comfortable and happy in a dying hour; yet, with an eye steadfastly fixed on the promises of the gospel, he could say to his brethren with his dying breath—"Be not discouraged. The Lord is yet to do great things for you. His promises are sure. They are as firm as the everlasting hills."

He seemed sensible from the commencement of his last illness, and indeed for some months previous, that the time of his departure was at hand. For nearly six months previous to his death, he might be said to have enjoyed a "revival spirit." He was always free to converse upon the state of his own mind, the excellency of the christian religion, and the unspeakable value of that hope which proved an anchor to his soul. He exhorted his family and friends to see to it, that they did not neglect the religion of Christ; to seek to promote the eternal good of men, and to walk in all the commandments and ordinances of the Lord blamelessly; and pointing out to them the vanity of worldly pursuits, the unsatisfying nature of worldly enjoyments, the uncertainty of life, the horrors of the second death, and the necessity and blessedness of religion, he sweetly closed his eyes in death, leaving every beholder to exclaim—

"Clasp'd in my heavenly Father's arms,
I would forget my breath;
And lose my life amid the charms
Of so divine a death."

Religious Intelligence.

ANNIVERSARIES IN NEW-YORK.

In a former number we mentioned the times and places of the anniversary meetings in New-York. In our last we spoke of their general character. We shall now commence with some of the more interesting details, as condensed from the New-York Observer.

American Tract Society.—It appears from the Society's report, that its operations the past year have been greatly increased. "Although the results of the previous year were so great, as to be attributed by many to the excitement of novelty, or some other temporary influence, they are only to those of the year now closing, as three to five." The publishing committee have adopted twelve additional tracts in English, bringing their series up to page 204 of volume vii. Also, seven additional tracts in Spanish. In the German language, which is spoken in some parts of our country, twenty-four tracts have been stereotyped and published; in the Hawaiian language, three have been published for distribution at the Sandwich islands; and in the Italian, two, together with the ten commandments and four handbills, have been published for distribution in the island of Malta. Sixty-five children's tracts have been stereotyped, and most of them printed. By the liberality of four contributors to the Society's funds, Doddridge's Rise and Progress has been stereotyped and published, so as to be afforded at 37 1-2 cents per copy. Of the American Tract Magazine, 5000 copies are now issued monthly. The Christian Almanack for 1828, is published in twenty distinct editions, accommodated to the meridian and latitude of different places. The whole number of tracts issued in English alone, the year past, is nearly four millions. The edition of the "Swearer's Prayer" embraces 64,000 copies: that of "Quench not the Spirit," embraces 44,000; that of "The way to be saved," 40,000; that of seven different tracts, 32,000 each; that of twenty-six, 24,000; and that of forty, 20,000. The total number of tracts printed during the year, is stated at more than 5,000,000; while the whole number since the formation of the institution does not amount to 9,000,000. The number of pages of 12mo. tracts distributed the past year, is estimated at more than 46,000,000. Gratuitous distributions at the Sandwich Islands, the Mediterranean, in foreign lands, and in this country amount to more than 2,600,000 pages. An appropriation has also been made, for supplying the Greeks with tracts in their own language. Still the committee think that far more ought to be done in the way of gratuitous distribution; for which purpose nothing but funds are wanting. As to the latter, the total receipts for the year have been $45,134 58; and the expenditures have been to the same amount. There has been a precious work of divine grace among the hands employed at the establishment; and pleasing tokens of the usefulness of tracts have often occurred in the wide fields of distribution. The report mentions the death of Hon. Wm. Phillips, one of the vice-presidents; and Drs. Henry and Payson, two of the directors; the latter of whom exclaimed on the eve of his departure—"The celestial city is full in my view; its glories beam upon me; its odours are wafted to me; its sound strikes upon my ear; and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission."

American Bible Society.—The report notices the decease of four of the Society's Vice-Presidents, Tilghman, Worthington, Phillips, and Clinton; the resignation of Hon. John Jay, the late President of the Society, on account of the infirmities of age; and that of W. W. Woolsey, Esq. the late treasurer. Also, the election of Hon. Richard Varick, in place of the former; and that of John Adams, Esq. in place of the latter. In the course of the last year, the Society had an accession of 21 life directors and 121 life members; making the aggregate of the former, 179: and that of the latter, 1,113: Also, an accession of 44 new auxiliaries; making in all 501. The receipts during the year have amounted in all to nearly $76,000; and more than $10,000 over those of the preceding year. Of this sum, more than $44,000 was received in payment for books; more than $2,000 towards the debt on the Society's house; and more than $17,000 as free donations. The whole number of books printed, including those now in press, is stated at 118,750. More than 65,000 of this number are English bibles; and more than 53,000 are English testaments. The stereotype plates for a Sunday school bible and testament have been completed, and the books printed from them are highly satisfactory. The Mohawk version of the gospel, mentioned last year, still lingers in the press, because the only proof-readers who are adequate reside at a distance in Upper Canada. Some of the sheets that have been distributed have proved highly acceptable among the natives. The work will probably be finished the ensuing summer. The quantity of books issued from the depository during the year, may be stated at 73,426 bibles and 57,000 testaments in English; 1643 bibles and 144 testaments in Spanish; 299 bibles and 270 testaments in French; 312 bibles and 88 testaments in German; 43 bibles in Welsh; 10 bibles in Dutch; 1 Gaelic bible; 11 testaments in Portuguese; 4 Mohawk gospels; making a total of 134,604; which is an increase of 62,996 over the issues of the previous year. Grand total of numbers distributed, since the formation of the Society in 1816, SIX HUNDRED AND FORTY-FOUR THOUSAND TWO HUNDRED AND SEVENTY-FIVE.

The cheering facts, relative to the state, county and town resolves for the supply of the destitute, have already been communicated to our readers, as also the number and power of the Society's presses embraced in the plan of operations. It seems, however, that the present building would contain but twenty presses of the ordinary character; that another building is about to be erected, which will contain in addition to the twenty existing presses, eight power presses worked by steam, equal in all to forty presses of the ordinary character; that the new building is to contain all the presses; leaving the old one to be occupied as a bindery; and that when these changes are effected, the establishment will execute work at the rate of 300,000 copies per annum. Eleven agents have been employed in forming auxiliaries and branches, &c. The bibles in foreign dialects have been distributed chiefly in the Mexican and South-American states, and the West-India islands, where they were gladly received. A few days ago, $500 were voted to Rev. Jonas King, for procuring the scriptures in modern Greek, to be distributed while engaged in his contemplated tour in Greece. Following the example of the sister institution in Great-Britain, this Society had procured stereotype plates of the Roman Catholic version; but in view of the unhappy influence of the apochryphal controversy, which has been so unfortunate beyond the Atlantic, the Society have resolved wholly to exclude the apochrypha; and the plates of the Roman Catholic version are to be altered accordingly. (*To be continued.*)

From the New-York Observer.

INTERESTING TO THE FRIENDS OF MISSIONS.

The latest London papers contain a Constantinople date of March 19th, in which it is stated that a decree of the Sultan had been announced, declaring "that henceforward no religious sects will be tolerated in the empire, except those that recognise the authority of the Greek and Armenian Patriarchs, or of the High Rabbi; and that those who remain must attach themselves to one of these sects or emigrate." In the latter case, their property is to be confiscated. To cap the climax of folly, it is decreed that all the young catholic girls must marry men of one of the tolerated sects, or be transported to Asia. The confusion and dismay produced by these decrees, was indescribable.

As the foreign ministers (now at Pera) had sent in a remonstrance, it is possible that the will of the Sultan may be changed: otherwise, we see not but every missionary in the Turkish empire will be compelled to quit the country.

Whether the few converts at Beyroot can so far "recognise the authority" of either of these ecclesiastics, as to be entitled to remain without peril, we do not know.

As to the bearing of this decree upon the Catholics, it will be far more severe than upon the Protestants; but such is its operation, that no good seems likely to result from it.

ASAAD SHIDIAK.

Intelligence respecting Asaad Shidiak, as late as November last, has been communicated by Mr. Goodell in a letter very recently received.

"Asaad Esk Shidiak, (he says), as you will rejoice to hear, is still alive, and is an eminent instance of the power of divine grace in supporting his afflicted servant under all his sufferings. What a religion is that which can change a prison into a palace, and look upon tortures and death with a smile! It has been satisfactorily ascertained, also, that his bodily health is at present good, which his enemies pretend to construe into evidence, that he is possessed with a devil. From the fact that he has been so long preserved, we are encouraged to hope, that he will in some way be yet delivered; and, having learned many important lessons under divine preaching in his prison, may be prepared for more extensive usefulness. And when we think of Joseph's imprisonment before his exaltation, and indeed of God's ordinary dealings with his people in all ages, we are the more encouraged in this hope.

"If it would give joy to the churches to hear, that his bands of iron were broken, and his prison door set open; and that his powerful eloquence was thrilling through the hearts of ten thousands, "from the land of Jordan and of the Hermonites," "throughout all the hill country of Judea," and even to the utmost heights of Lebanon, "then let them desire mercies of the God of heaven concerning this" matter. Yea, let them with one accord pray to the God of Daniel, the unfailing refuge of his people in all generations."—*Mis. Herald.*

PROGRESS OF EVANGELICAL PIETY IN GERMANY.

We have the more pleasure in receiving and communicating the information contained in the following extract, from being personally acquainted with the writer, and knowing that his statements are guardedly made, and therefore worthy of full credit:—

Extract of a letter from a clergyman resident in Berlin, Prussia, to his friend in New-Jersey:—

"The cause of religion appears to be prospering more every day in Germany. I have heard lately, a letter read from Pomerania, giving an account of a revival, which might have been taken for a description of such a season in our own country. The same inward experience was detailed, and even the attending external circumstances are almost precisely the same. This revival, which is represented as very extensive, has been in a great measure produced by the efforts of several young military men, belonging to noble families, who had been bro't to the knowledge of the truth in Berlin. The clergy of that district are said to be peculiarly cold and neological; and these young men began by holding religious meetings on their own estates, which God has blessed in a remarkable manner. In one neighbourhood 600 are supposed to have become truly pious. The minister of ecclesiastical affairs ordered the military to disperse all such meetings; but the Crown Prince (who is military governor of the district) refused to allow his officers to execute the order, which led to an investigation of the whole affair. As naturally might be expected, from an excitement of this kind being conducted apart from, and in opposition to the clergy, many disorders have occurred: But all things considered, it has terminated very favourably."—*Phil. Chr. Adv.*

FROM THE LEVANT.

Rev. J. Wolff, having relinquished his intended visit to Africa, had proceeded to Smyrna and Alexandria. Near Smyrna he met with the British embassy and almost all the British subjects from Constantinople. They dissuaded him from proceeding, while affairs were so unsettled; but the Dutch consul aided him, and he went on shore. The next day, meeting with Jews, he at once proclaimed the name of Jesus Christ. He applied to the Grand Seignior for a firman, freely avowing his object in travelling; "submitting himself, until the return of the British ambassador, to the protection and surveillance of the Ottoman government;" and promising to submit his journals to their inspection, to show that he had nothing to do with politics. Jan. 1st, he was going to the Greek islands, and in March he intended ot take his wife with him to Corfu, where there are 3000 Jews, whilst at Malta there are only 19, and they very obstinate. Of his labours and conflicts at Smyrna, he says in his own manner—"I have now to fight more than ever. 1. I have to convince Jews that Jesus is the Christ. 2. Catholics that Christ is the only head of the Church. 3. To convince the Mahomedans, that I am no politician, and have nothing to do with the present state of affairs. 4. Nominal Protestants, that the conversion of the Jews will be their riches. And 5. Infidels that there is only true happiness in Christ. I have to suffer the contradictions of the one, and the ridicule of the other. If, therefore, the Lord guides me through all this straitness, his name be praised; and he will."

CHRISTIAN DEVOTEDNESS.

The Quarterly Journal gives the following resolutions, which were unanimously adopted at a late meeting of the theological students at Andover, and considers them as evidence that a spirit of devotedness is increasing in theological seminaries:—

"*Resolved*, That the members of this Seminary view with lively emotion, the increasing efforts which are made by the church to advance the cause of Christ in the world; and that the loud and reiterated calls for ministers of the gospel, to supply the wants of the destitute at home and abroad, present affecting and powerful claims upon the attention of all who are preparing for the ministry, and urge home the question, "Lord what wilt thou have me to do?" with new energy.

"*Resolved*, That it is peculiarly incumbent on the members of this Seminary at the present time, to sustain and cherish that spirit of missionary enterprise which has distinguished the institution from its foundation; and for this end to cultivate an increasing spirit of self-denial, holy zeal, and devotedness to God.

"*Resolved*, That while we hear of the death of many faithful and devoted missionaries, who once were members of this Seminary, we still see no cause of discouragement, but rather increasing motives to follow after them, to fill their places, and if need be, to fall in the same noble effort of invading the kingdom of darkness, and of spreading the triumphs of the cross.

"*Resolved*, That we do most conscientiously hold ourselves in readiness to go wherever God in his providence may call us, and that we will carefully endeavour, by much prayer and serious enquiry, to ascertain the path of our duty."

Mission to Abyssinia.—The London Missionary Register contains information from Messrs. Gobat and Kugler, as late as September last.—They left Beyrout in March, and proceeded to Jerusalem, where they arrived on the 1st of April. There Mr. Kugler's skill as a physician, gave them great facilities for exerting themselves as christian missionaries, without giving offence. They were much encouraged by what they saw of the Abyssinians there. They left Jerusalem on the 25th of June, and arrived at Cairo early in August, and at the last dates were waiting for an opportunity to proceed to their field of labour. Girgis, the Abyssinian, had been their companion ever since they left Egypt, and intended, as we understand the matter, to accompany them to his own country.—*Vt. Chron.*

Burman Mission. The latest advices from this mission, published in the Am. Baptist Magazine, are to Oct. 16, 1828. Dr. Judson was engaged in translations, and had buried his only remaining child, two years old. Moung-Ing, a native convert, was earnestly employed in preaching the gospel at Mergui. Maham-lay, a native female convert, who Dr. J. calls their "excellent sister," had gone peacefully into eternity. The English government has decided to abandon Amherst, and the missionaries had resolved to remove to Mau-la-ming; where they were building a dwelling-house, and preparing to collect their converts and inquirers around them. The female school at Amherst had 15 scholars, with whom Mrs. Wade spent 7 hours a day. When removed, Mrs. Boardman would assist her.

South Seas.—A writer in the Asiatic Journal complains in very strong terms of the conduct of foreigners who visit the Society Islands. According to his statements, many of them do their utmost to bring the natives down to their former state of degradation. And the use of intoxicating liquors and licentious manners for this purpose, has been too successful. The same course is pursued by many visiters of the Sandwich Islands. Such conduct ought to be frowned upon by the civilised world, and prohibited by the effectual interference of christian governments.—*Vt. Chron.*

New-Orleans.—The New-Orleans Bible Society have passed a resolution to supply every destitute family in that part of the city above Canal street, which is principally inhabited by Americans, with some Dutch and French. The mariners' church is rising, and it is thought will be completed by 1st of July. Other objects are contemplated to be connected eventually with this, as depositories of bibles, tracts, & S. school books, to supply the valley of the Mississippi.

Pennsylvania.—During the past year, the Pennsylvania Domestic Missionary Society afforded aid to 30 churches, to which about 200 communicants have been added.

New Church in Philadelphia.—A lot has been purchased, a plan matured, and active measures commenced, for the erection of a new church, in Vine-street, Philadelphia. Another is contemplated in Southwark.

New-York.—The libraries of forty Sabbath Schools in the city, have been supplied each with a complete set of the American Society's tracts, bound in 18 small volumes.

Seneca.—The Senecas have resolved on building a chapel, 41 feet by 51, which will cost them $1700. The contract for the work has already been made, and it is to be completed by the first of September. It is done altogether by subscription among themselves.

Sabbath School Missionaries.—The following is a list of the missionaries now in the field, within the limits of the Western Union:—

Cayuga,	Mr. Hudson.
Onondaga,	" Morton, " Baldwin.
Cortland,	" Carnahan.
Seneca,	" Beardsley.
Tioga, W District,	" Kent.
Do. E. do.	" Cressey.
Madison,	" Beach, " Gridley.
Herkimer,	" Maynard.
Oswego,	" Griswold.

The missionaries will favour us from time to time, with accounts of their success.—*S. S. Vis.*

The College of New-Brunswick has recently succeeded in obtaining a charter, by which no religious tests are to be required of students, either on matriculation or admission to degrees.

The agent of the Massachusetts Sunday School Union acknowledges the receipt of sixty dollars from the students of Amherst College, to constitute their President and Professors life-members of the Massachusetts Sabbath School Union.

The West-Chester Republican says that in Northampton county, in Pennsylvania, *fifteen hundred* families are found to be destitute of the bible.

The line of stages from New-York to Ithaca, through Morristown, Owego, &c. has ceased running on the Sabbath. A stage leaves New-York every other day in the week.

Revivals.

The Cumberland Presbyterians.—The last synodical report of this portion of the church, discloses very encouraging appearances. "The strong holds of Satan have been pulled down; and in some places, glorious and even extraordinary revivals have been joyfully hailed by the friends of Zion." * * * * "The remarkable revivals have been principally witnessed in the Elk and Lebanon Presbyteries; yet they have visited many sections throughout the field of your operations."

Maine.—We understand there was an accession of several persons to the church in Brunswick, under the care of Rev. A. Mead, on the last Sabbath.

Rev. Job Washburn writes from Thomaston to the editor of the Watchman, April 23—"I have baptised since the revival, 37. Others give evidence of a change, and some yet appear anxious."

Not far from 70 have united with the baptist church in Warren. Nearly 100 in St. George. Twenty or upwards in Friendship and Cushing.

A letter from Farmington, dated 30th ult. says—"During the past fall and winter, we have been favoured with a "season of refreshing from the presence of the Lord." As the fruits of this merciful visitation, seven have already connected themselves with our church; four with the calvinistic baptist; and hopes are entertained of the conversion to Christ of 20 to 30 more, who will, probably, make a profession of their faith soon. Nor has the unusual interest in the grand concern yet ceased. The good work still continues. Almost every week, we are cheered with the intelligence of the hopeful submission to Christ of one and another of our friends. Our anxious and inquiry meetings are also increasing in number and in interest."—*Ch. Mirror, 7th May.*

Woburn, Mass.—Two hundred and forty-seven persons have been received into the congregational church, in little more than a year; ten stand propounded; thirty more are subjects of christian hope; and numbers in addition attend the inquiry meetings. The revival has continued two years, and is every week adding new triumphs to the cause of Christ. One of the first fruits of this powerful work of divine grace, has been to throw a decisive influence into the scale of temperance and of general morality; to awaken an active spirit of benevolence; and to elevate the tone of piety. Not less than *seven* circles for prayer have been formed in different neighbourhoods, three of males and four of females, agreeably to the plan proposed by the Directors of the American Education Society, in a circular address, published in July last. The members of these circles contribute, in aid of the Society, at the close of each meeting, and one concert will probably raise sixty dollars annually. A number of young men, subjects of the work, are about commencing a course of education for the ministry. The same cheering influence has been also felt in the baptist church in that place.—*Q. Jour.*

Amesbury, Mass.—We are informed by Rev. Mr. Sawyer, of Amesbury, that the people of his charge are enjoying a precious season of the effusion of the Spirit, which commenced in last March.—*ib.*

Williston, Vt.—A letter to the editor, from a clergyman, who has lately visited that town, says, "A pleasing revival has prevailed in Williston for three months. Its progress has not been rapid; but 40 or 50 are supposed to have been the subjects of it."—*Vt. Ch.*

Haddam, Con.—Extract of a letter to the editor of the Connecticut Observer, dated Haddam, May 5, 1828:—

Mr. Hooker—Yesterday I was permitted to receive 70 from the world, to our communion; the first fruits of the revival with which we have, the past season, been blessed. As many more are indulging hope, who we trust will soon in like manner confess Christ before men. Of those admitted, 42 were, in infancy, dedicated to God in the ordinance of baptism.

As you have requested some historical notices, I observe, that this church was planted in 1696, and has enjoyed the labours of six ministers, before the present; able, sound, devoted men. My ordination took place, Dec. 16, 1818.

This church has been beloved of God. He has never suffered her to be long without the bread of life, or to be much torn by dissensions and heresies; and he has granted her, in his kindness, many seasons of refreshment. At the settlement of Mr. May, there were 100 members. During a ministry of 47 years, he admitted 234. But in these last days God has specially poured out his Spirit. About 40 were gathered as the fruit of a revival in 1809. And within the last ten years, 329 have here dedicated their service to the Lord. Of these, 112 were the fruits of the revival in 1818; 46 of the revival in 1821; 45 of the revival in 1824; and 70 of the recent work of divine grace. 16 are all that remain of the church of Mr. May, and 61 of 138 gathered by Mr. Field; yet the church now consists of 364 members.

These revivals, which have brought such glorious accessions to the church, while the congregation, through the rise of other denomina-

tions, has sensibly diminished, have been still and solemn; have never "swept away the charities of social life," nor "thrown the moral elements into wild commotion," nor "alienated the affections of the people from the christian ministry," nor "made sad inroads on the industry of the population," nor been followed with any other of those terrific evils which have been depicted in such gloomy language by the fearful and the unbelieving; but have, in each case, resulted in consequences directly the reverse, and more and more impressed every pious mind among us with the great truth, that *revivals of religion are the foundation of Zion's prosperity.*

Your's, &c. JOHN MARSH.

Salisbury, Ct.—We are informed by a letter, under date of 21st April, that 78 persons have been added to Rev. Mr. Lathrop's church, in that place, which, with few exceptions, are the fruits of the late revival. Others, who are rejoicing in christian hope, have not yet made a public profession.—*Philadelphian.*

Knoxville, Geo.—A letter dated Knoxville, April 1, says, "such attention to religion among the people has not been known or recorded since the day of Pentecost. I hear daily of hundreds being added to the churches, and of thousands inquiring for the bread of life."—*N. Y. Obs.*

WESTERN RECORDER.

UTICA: TUESDAY, May 20, 1828.

Anniversaries.—We commence this week a brief review of the anniversaries at New-York, to be concluded in our next. Just as our paper was going to press, we received the last Saturday's Observer, which contains the following important notice:—

General Sabbath Union.—On Friday the 9th inst. at the third meeting held on the subject, and after due deliberation and prayer, a Society *was formed*, entitled the "General Union for the better Observance of the Sabbath." The Constitution (which we believe was adopted *unanimously*) will probably appear in our next.

We learn verbally, also, that the attendance upon the last meeting, in relation to the contemplated Union, was very numerous; and that an intense interest was awakened in behalf of the cause. Where is the friend to religion, or the lover of virtue and patriotism, that will not rejoice in such an event. The responsibility of the christian community is now greatly augmented. Let the declared friends of the Sabbath of the living God, now be circumspect, and be careful to shun even the very appearance or suspicion of evil.

The "Pioneer Line of Stages."—It appears by a letter from Ashtabula county, Ohio, that an effort is about to be made for the continuance of the Pioneer Line as far as Cleaveland, in that state. So says the Vermont Chronicle.

The cause of the sabbath-keeping line is daily gaining ground; and the proprietors of the Old Line ought to acquiesce in the dispensation. Placing such a high value on the Sabbath, as they profess to do, they must in consistency, for ought we see, help to support it. It seems by their circular to the public, that they themselves would *desire* to rest on the Sabbath, if public opinion would only *sustain* them in such a course.

have commiserated the condition of those who are thus deprived of all religious privileges; who, while exposed to numerous temptations, are passing through the returnless journey of life's pilgrimage, without a guide to their feet, or a lamp to their path; who are without one friendly monitor to point them to the narrow path of christian duty, or a single beacon to prevent them from stumbling upon the dark mountains forever.

It will be remembered, that the proprietors of the old line, by virtue of their recent circular, now stand before the public as the declared *friends* of the christian Sabbath. They must now act consistently with their declaration. The eye of the public is upon them; and the voice of a large portion of that public, they have distinctly heard. What course they are in fact pursuing, we pretend not to know. It appears, however, from the Rochester Observer, that in one instance—we hope and trust it is a solitary one—the very projector of the new line was debarred from the privilege of being an ordinary stage passenger.

Famine of the Word.—A distributor of bibles in Virginia, supposes that more than *one-third* of the population in the western part of the state are entirely destitute of the scriptures.

It appears, also, from the late movements in favour of the bible in the state of Pennsylvania, that in the year 1827, more than one-fourth of the population were destitute of that blessed volume! These are not solitary examples.

Concord Presbytery, N.C.—This Presbytery, as appears by their public proceedings, have resolved unanimously, that the practice of dancing "is fatal to vital piety;" and that those in their connexion who refuse to abandon it, "shall be debarred the privilege of the church, till they give evidence of repentance." All this, we suppose, on the ground of christian expediency.

Generous Plan.—Colonization Society.—It will be recollected that a short time since, Gerrit Smith, Esq. of Peterboro', N. Y. offered to give one thousand dollars to the Colonization Society, payable, one hundred annually, for ten years, provided that ninety-nine others would join him. We are gratified to learn, that four names have already been obtained as subscribers to the project.

Albany Antidote.—This paper is discontinued, partly from the want of patronage, and partly because the editor could not give it that character which he had intended. However, as a specimen of his *good feeling* and enlarged views, he informs us in his valedictory, that many of the religious papers are insipid and disgusting, and disgraceful to the cause they undertake to advocate; and that "the time is coming when the rubbish (i. e. as we suppose, the whole mass of religious and charitable institutions, revivals, &c.) which now covers the face of the visible church, shall be swept away as chaff before the wind." At the same time, the editor *denounces* the prevailing spirit of *denunciation*, (which by the by, is not an unheard of expedient), and *complains* that the Antidote "has excited some *unnecessary* jealousies." This is the paper, which, for the year past, has been *pretending* to give battle to the *Deists* of New-York!! Reader, look well to the character of your newspaper, in such a day as this.

Stewart's Journal at the Sandwich Islands.—This interesting work, it appears, is about to be republished in England, under the superintendence of Mr. Ellis. The friends of missions every where ought to read it. The beauty of style and the charm of novelty which distinguish it, are among its least recommendations.

Mistake Corrected.—The Cherokee Phœnix denies that a second Indian newspaper is in contemplation; and says, while alluding to the place which report had designated, that *Georgia* would at present be quite an unfavourable place for such a publication.

Novel Employment of a Newspaper.—Each number of the Cherokee Phœnix contains a comment upon one of the chapters of the bible. A missionary correspondent proposes to have these read at the meetings on the Sabbath day, when no regular minister is present.

Melancholy Occurrence.—On Saturday the 3d inst. at the moving of a barn in New-Stockbridge, Oneida county, where the ground was somewhat descending, Dea. *Luther White*, who was employed in driving one of the teams, as the barn slid forward, fell under it, and was so injured that he survived the accident only an hour and a half. He was 49 years of age. The deceased had for several years been a deacon and elder in the first presbyterian church in that town, and had laboured with unwavering faithfulness to promote the prosperity of the church and the salvation of sinners. He has left a widow and two children to lament his sudden and unexpected removal. His death is a painful providence to an infant church and society, who greatly needed his pious labours and prayers. May God graciously raise up others to fill his place.—[*Communicated by the Pastor.*]

Dr. Beecher—we perceive, declines going to Philadelphia.

Political.

CONGRESS.

The Tariff.—The debate in the Senate, on the tariff bill, was continued until Monday the 12th inst. when the bill was ordered to a 3d reading, ayes 26, noes 21; and on Tuesday, it was read the third time and passed, ayes 26, noes 22.

The bill has been somewhat improved by the amendments of the Senate, altho' it still falls far short of what is believed to be an adequate protection to the wool growing and wool manufacturing interests. The House will probably concur in the amendments of the Senate, and the bill, in its present form, will become a law; for, inadequate as it may be considered, it is evidently the best which can be obtained from the present Congress.

The Morgan Affair.—In the House of Representatives, on the 13th inst. Mr. Tracy presented a memorial from a convention of delegates assembled at Le Roy, in Genesee county, on the 7th of March last, on the subject of the abduction of William Morgan, praying that an inquiry may be instituted, to ascertain whether Morgan was or was not received and imprisoned within the walls of Fort Niagara, in the month of September, 1826; and if so, by whom, and by what authority he was so received and imprisoned, and to whom he was delivered from thence.

A long debate ensued on the question, whether the memorial should be referred to the committee on the judiciary, or to the President of the United States.

In the course of the debate, Mr. Storrs stated, for the information of the House, that an order had been issued from the war department, for arresting the officer commanding at cantonment Towson, in the Arkansaw territory, on a charge of refusing obedience to the instructions of the department, to aid in the arrest of Col. King, and the delivery of him to the messengers sent from the state of New-York. The department had ordered this officer to New-York on his arrest, that the inquiry might be had without the inconvenience of requiring the witnesses from that state to attend at a distant post, and where the civil authorities of the state could be at hand, to co-operate efficiently in any measures necessary to be pursued for a fair and full investigation of the charges. Mr. S. was therefore in favour of referring the memorial to the President, as he had full confidence that the government would promptly investigate any complaint made by so respectable a body of citizens, against any officer of the United States.

Mr. Tracy withdrew his motion to refer the memorial to the committee on the judiciary, and it was referred to the President.

Revolutionary Officers.—The bill from the Senate, for the relief of the surviving officers of the revolution, passed the House of Representatives on Tuesday last, and waits only the signature of the President, to become a law.

Adjournment.—A resolution has passed both houses, for the adjournment of the present session on the 26th instant.

FOREIGN.

An arrival at New-York, on Tuesday last, from Liverpool, has brought London papers to the 17th of April.

Russian Army.—There is nothing decisive as to the political affairs of Europe. The Russian army had not crossed the Pruth, on the last advices, though it was still believed it would on the 12th April.

The following article, from a German paper, is probably entitled to credit:—

"The approaching passage of the Pruth by the Russian army, must probably be considered merely as a military demonstration, rather than the first act of a new war. It is reported that the cabinet of St. Petersburg, in its circular note on this subject, has assured the other powers that it will for the present confine itself to the military occupation of the principalities, it being the intention of Russia to give the Porte a certain time, within which it must carry into effect the stipulations of the treaty of Akerman, which are not yet executed. The Danube will not be passed, till the Porte shows its means to persist in its faithless and inimical conduct towards Russia."

There is great reason to believe that after the Russians have passed the Pruth and entered the principalities, the army will halt and wait to see what steps Turkey may take.

The London Courier of the 15th says, "It is not by the German papers that we have lately received the latest and the most important intelligence. But those which arrived this morning have brought some interesting articles.—*They prepare us for immediate operations on the part of Russia.* An article from Berlin, of the 5th, mentions the arrival of a messenger from St. Petersburg, who was charged to deliver his despatches to the King in person. They were supposed to relate to the troops *having passed the Pruth.* We are inclined to believe that they relate to the future rather than to the past—to the day when the troops will pass it."

The Austrian Observer states, that the Turks have obtained a complete victory over the Greeks who besieged the castle of Scio, by the descent of fifteen hundred troops from the squadron of Tahir Pacha. The Greeks were taken so unexpectedly, that they abandoned their cannon and baggage. The Greeks are said to have been in a state of anarchy from want of pay.

Peace has been most advantageously concluded between Russia and Persia. In addition to a large sum of money the Russians have gained two provinces. "They are to be called the provinces of Armenia. Russia has also the main chain of the Ararat mountains, and all the rich salt mines."

On the arrival of this intelligence at St. Petersburg, a salute of 121 guns was fired, and a solemn Te Deum was performed.

The Liverpool and London markets are much more favourable for cotton. The price of specie had declined, and arrivals of silver, such as half and quarter dollars, would be re-shipped to the United States, from which it had arrived.

From France.—The ship Caroline arrived at New-York, on Wednesday last, from Havre.

On the day the Caroline (17th April) sailed, a French brig arrived, in four days, from Lisbon, bringing a number of passengers who had fled from that capital in consequence of a *revolution having broken out.*

Another Fauntleroy.—A melancholy instance of forgery was brought to light in London on the 15th ult. which furnished the leading topic of conversation. Mr. Ferlman, the confidential clerk of the house of Ward, was the criminal. It was not sufficient that he had a fine salary for his services, together with an income of £5000 by his wife, a young and amiable woman; he must resort to a less regular mode of gain. Involved by ill success in his gambling practices, he resorted to forgery to extricate himself. The forgery for which he was indicted was a bill of £500 upon the firm of Rothschild. In order to release this bill he had raised money by a forged acceptanee of the Messrs. Baring. After his arrest a number of similar acceptances were found upon search in his trunk. Every effort was made to prevent the prosecution from being followed up. Even Mr. and Mrs. Rothschild used their intreaties in favour of the prisoner, who had been a man of respectable character, and moved in the most distinguished society. But all was in vain. He was remanded for trial. Nothing short of death probably will satisfy the laws of his country. The agony of his wife was not to be described.

DOMESTIC.

Appointments by the President and Senate.—Albert Gallatin, of Pennsylvania, and William Pitt Preble, of Maine, to be severally agents in the negotiation, and upon the umpirage relating to the northeastern boundary of the U. States.

John Savage, of New-York, to be treasurer of the United States, in the place of Thomas T. Tucker, deceased.

"*Poor at Home.*"—The ladies of Providence, (R. I.) have made up garments for the Greeks, valued at about $1600. Having closed their labours, they then published a card, informing those ladies and gentlemen, *who declined assisting the Greeks, on account of their having so many poor at home*, that they were now ready to make into clothing, *for the poor and needy of Providence*, all the cloth that they would furnish for *that* purpose. They assembled at the time appointed, but found no employment for their needles; which shows that the excuse had been offered, *not because they cared for the poor.*

Intemperance and Education.—In Massachusetts, nearly three times as much money is annually spent for ardent spirits as for literature and religion together; for the two latter jointly, $650,000, and for the former alone, $1,500,000.

An ancient Ship.—The New-Bedford Courier announces the arrival from the Pacific ocean of the ship Maria. She was built in Massachusetts during the revolutionary war. Her register is dated 1788. She has performed four voyages to London, three to the coast of Brazil, one to the Indian Ocean, one to the Falkland Islands, and 15 to the Pacific Ocean; has doubled the Cape of Good-Hope twice, and Cape Horn 30 times. She was the first vessel which displayed the stars and stripes in the port of London.

The legislature of Mexico, have, at the recommendation of the government, granted a pension of $180 per month to the widow of Lieut. David H. Porter, and in case of her death, to his children, which sum is equivalent to the whole of his pay and emoluments.

According to the latest accounts, Russia has a population of 59,393,500 souls. The increase has been one third in twenty years. They live in a great hive, but they must swarm some time or other.

INSTALLATION.

On the 17th inst. Rev. *Samuel Whelpley* was installed pastor of the first congregational church and society in East-Windsor, Conn. Sermon from Mat. iii, 12—by Rev. Joel Hawes, of Hartford.

DEATHS.

In Boston, Col *Benj. Hayden*, aged 60 years. His death was occasioned by the accident at the methodist meeting-house, both his legs being broken by the fall.

At Hartford, Conn. on the 12th inst. after a very severe and long protracted illness, Mr. *Daniel Skinner*, of the firm of Websters & Skinners, of Albany.

In Northport, Mass. Major *Ebenezer Frey*, aged 84. He was a soldier in the French war, and an officer of the revolution; was in the battle of Bunker Hill, at the taking of Burgoyne, and distinguished himself on other occasions.

Peale's Utica Museum.

THE Public are respectfully informed, that the Museum will open for the reception of Visitors to-morrow evening, Wednesday the 21st inst. and continue open every day, from sunrise until 10 o'clock at night.

The Museum is situated in the most pleasant part of Genesee street, a few doors above the canal, in that splendid building lately erected expressly for the Museum, by Col. C. Butler, of this place.

The Utica Band, attached to the 8th regiment of artillery, have politely volunteered their services to celebrate the opening.

Admittance, 25 cents each: Children under 12 years of age, half price.

Tickets for a family for one year, $5.

Tickets for a single person, one year, $2.

May 20, 1828. 21

MOLASSES.

20 hhds. Molasses, just received and for sale at No. 90, Genesee street, by

PARKER & HASTINGS.

Utica, May 20. 1828. 21

RAISINS.

100 boxes fresh bunch Muscatel and Bloom Raisins—20 kegs Do.

100 boxes fresh Herring,

Also, a quantity of white Havanna, Loaf and Lump Sugar,

Just received and for sale, by

PARKER & HASTINGS.

Utica, May 20, 1828. 21

More New Goods,

WILL be received this week, by BIDWELL & WILLIAMS, at the UTICA CASH STORE, No. 67, Genesee street; which, together with their present assortment, *will be sold very cheap, for Cash only.*

May 20, 1828 21tf

NOTICE.

THE firm of WILLIAM JOHNSON & Co. has been, by mutual consent, dissolved.—Those indebted to said company are requested to call and settle their accounts.

Clinton, May 19, 1828. 3w21

William Johnson,

TENDERS his grateful acknowledgments to his Friends and Patrons, and respectfully requests a continuance of their favours. He intends keeping at his store in Clinton, a complete assortment of *GROCERIES*, consisting of

Old hyson, young hyson & hyson-skin Teas,
Molasses, Lump, Havana & brown Sugar,
Green Coffee, Chocolate, Rice, Indigo,
Pepper, Alspice, Ginger, Cloves, Cassia,
Nutmegs, Starch, Macaboy & Scotch Snuff,
Paper & plug Tobacco, London Mustard,
Spanish & American Segars, Lamp Oil,
Box & keg Raisins, Figs, Herring, Codfish,
Shad, Mackarel, Bar & shaving Soap,
Claret, Madeira, Port & Malaga Wines,
Almonds, Filberts, Madeira & Brazil Nuts,
Oils & Paints, Lead, Powder, Shot, &c. &c.
Together with a quantity of Glass, Crockery and Stone Ware, and Nails:—

All which he offers for sale at the lowest prices, and on as reasonable terms as they can be obtained in Utica.

Clinton, May 19, 1828. 21tf

Biblical Antiquities.

THE first volume of this new and valuable Work, is just published by the Western Sunday School Union, and may be had at the Depository, Genesee street, opposite Catharine street. *May* 20, 1828. 2w21

Northern District of New-York, to wit:—BE it remembered, That on the eighteenth day of March, in the fifty-second year of the independence of the United States of America, A. D. 1828, Truman Parmele, of said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"A Summary of Biblical Antiquities, compiled for the use of Sunday School Teachers, and for the benefit of families. By JOHN W. NEVIN, Assistant Teacher in the Theological Seminary of Princeton. In two volumes."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." R. R. LANSING,

Clerk of the District Court of the U. States
21 *for the Northern District of New-York.*

Clinton Female Seminary.

THE summer term will commence on Thursday the 22d of May. It is believed that this institution now combines all the advantages it has ever possessed, and is extending the sphere of its operations.

Piano Forte and Vocal Music taught by Miss ROLLO. A course of Botanical Lectures is expected the ensuing season; also, a course on Natural Philosophy. N. ROYCE, *Principal.*
E. A. ROYCE,
S. ROYCE.

Clinton, April 26. 1828. 18w4

Umbrellas & Parasols.

THE Subscriber has just received a shocking fine assortment of Silk Umbrellas, from 26 to 33 inches, of ivory and gold and silk mantling; and Parasols, of superior quality, from 14 to 20 inches, plain and sticked and laced; together with a few Ladies' Sun Umbrellas, which he offers low for cash. B. S. LYMAN.

Utica. April 29. 1828. 18w4

Champaigne & Claret.

5 Boxes mark'd "I. C." Champaigne,
5 do. do. "St. Julien" Claret,
For sale, very low, by
PARKER & HASTINGS,
No. 90, Genesee street.

Utica, April 29, 1828. 6w18

Trunk Lost.

A LARGE Travelling Trunk, belonging to Miss M'Farland, of the Mackanaw Mission, marked "B. M'Farland," on a card on the top, was shipped at Montezuma, for Buffalo, on the 6th or 7th inst. on board the boat Barton, Capt. Terry, of the Troy & Erie Line; since which time the Trunk has not been heard of. The Captain of the Barton, or any person into whose hands said Trunk may have fallen, will confer a favour by directing the same to Buffalo, to the care of Messrs. Pratt, Sears & Co. who will pay all charges.

M. HEYDENBURK.

May 12, 1828.

Western Sunday School Union.

THE Depository is now kept in the 2d story of *Thomas & Clark's* Store, Genesee street, opposite Catharine street. It is now well supplied with Books for Sabbath School Libraries.

Also, just received, the following:—
Dr. Beecher's Sermons on Intemperance,
Stewart's Journal at the Sandwich Islands,
Memoirs of Fisk—Martyn—Buchanan,
Dr. Henry's Letters to an anxious Inquirer,
Life of John Urquhart, with a recommendatory Letter by Dr. Chalmers,
Lady of the Manor, 5th vol.
Village Hymns—Pastor's Sketch-Book,
Irving's Life of Columbus,
Life of Calvin—Emerson's Union Catechism.

Utica, May 12, 1828. 2w20

NEW GOODS.

PARKER & HASTINGS, No. 90, Genesee street, are just receiving a fresh Supply of *GROCERIES:* Among which are—
40 chests fresh TEAS,
25 kegs Plug TOBACCO,
50 quintals CODFISH,
30 bbls. & 20 tubs MACKEREL,
30 bags COFFEE,
50 boxes fresh RAISINS,
20 boxes Lump SUGAR,
10 hhds. St. Croix & N. Orleans Do.
20 boxes Bar SOAP, &c. &c.

Together with almost every other article usually kept in their line of business; which they offer very low for cash or approved paper.

Utica, April 15, 1828. 16

REMOVAL.

B. S. LYMAN has removed to the Store lately occupied by E. VERNON, 3 doors below the Ontario B. Bank, No. 66, where he will be happy to wait on all who may favour him with a call. He is just opening an elegant assortment of India, French, English and American DRY GOODS, which he offers at the lowest prices, for cash. *April* 29, 1828. 6w18

Linens, Linen Cambrics & Lawns.

THE Subscriber has just received an elegant assortment of Irish and Flemish Linens; also, Linen Cambrics and Lawns, of superior qualities. Those who wish to purchase any of these articles, are respectfully invited to call at No. 66, and examine them; and he is confident they will find them as low as any in the place.

B. S. LYMAN.

Utica, April 29, 1828. 18w4

REV. MR. WHITTELSEY'S

School for Young Ladies,

UTICA, N. Y.

THIS School will be opened on Wednesday the 21st day of May next. The building to be occupied for the establishment, formerly the residence of James S. Kip, Esq. is in a pleasant part of the village, sufficiently retired from the noise and bustle of business. The Pupils who board in the family will receive every parental care from Mr. & Mrs. Whittelsey. Mr. Whittelsey's whole attention will be devoted to the instruction of the Pupils; the best books and the most improved methods of instruction will be adopted; and the whole establishment will be arranged and conducted with the design of combining all the advantages which respect the personal, moral and intellectual improvement of the Pupils, that such an institution can offer.

In prospect of relinquishing the superintendence of the Ontario Female Seminary, the following testimonial was given, unsolicited, by the gentlemen whose names are subjoined:—

CANANDAIGUA, *Jan.* 30, 1828.

We have been intimately acquainted with Mr. and Mrs. Whittelsey, during their residence in this place, while our children and those intrusted to our care have been under their instruction and parental watchfulness.

From our acquaintance with their School, and what knowledge we have received of its internal regulation, and of its literary character, from attending its examinations; also, from the proficiency of those we have intrusted to them, their unusually happy qualification to superintend the education of Young Ladies, both as to their instruction and the formation of their habits for society, and the strict attention which they have always paid to the morals of their pupils; we feel a pleasure in offering to them the voluntary expression of our gratitude for their attention to those we have placed under their instruction.

As unforeseen circumstances render it impracticable for them to continue in their present situation, we most heartily recommend them to the affectionate interest and patronage of those with whom they may be called to reside.

EVAN JOHNS, THOMAS BEALS,
NATH'L W. HOWELL, ANSEL D. EDDY.

The course of instruction intended to be pursued with Pupils who remain a sufficient time at the School, will embrace Reading, Writing, Arithmetic, Geography, English Grammar, Rhetoric, Composition, History, Logic, Mathematics, Natural and Moral Philosophy, and Chemistry. Instruction will also be provided, for those who desire it, in the Latin and French Languages, Music, Drawing, Painting, and Needle-Work.

TERMS OF ADMISSION.

Board,	$2 00 per week.
Washing,	37 1-2 per doz.
Tuition—English Studies,	$25 per year.
Latin and French Languages,	8 per q'r
Music, including instruments,	12 per do.
Drawing, Painting, or NeedleWork,	4 per do.

The period of instruction, for a year, will consist of 44 weeks—8 weeks being allowed for vacations. Tuition to be paid *in advance.* No deduction will be made for absence, except in cases of sickness. Each Boarder is expected to provide her own candles, napkins, and bed-covering. The expence of fuel, in the cold season, will be divided among the Pupils. Bedsteads, beds, pillows and bolsters, will be provided by the Principal. The first term will continue fourteen weeks, to the last Wednesday in August. Applications for admission may be made to Rev. S. C. AIKIN, at Utica, or to Mr. WHITTELSEY, now at Canandaigua.

REFERENCES.

Rev. HENRY DAVIS, D. D. *Clinton.*
Rev. NOAH COE, *New-Hartford.*
Rev. SAMUEL C. AIKIN, } *Utica.*
Rev. J. F. SCHERMERHORN, }
ELIZUR GOODRICH, Jr. Esq. }

Utica, April 1, 1828. 14

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Boston Recorder.

THE GREEK MOTHERS' PETITION.

Mothers, of that happy land,
Far beyond the western wave,
Oh, extend the bounteous hand;
Save, from famine's horrors, save!

'Tis not for ourselves alone,
Thus we pour our earnest prayer;
Want, privation, we have known;
Want we still could meekly bear.

But we cannot check the tears,
Which unbidden freely flow,
While our grief, our anxious fears,
Waken at our *children's* woe.

Oh, our children! Mothers, hear us;
'Tis for them we fondly plead;
You can succour, you can cheer us;
Oh, bestow the boon we need.

While your little ones you see
Crowding round your loaded board,
To our wretched children, we
No such comforts can afford.

"Give us bread; we faint, we die!"
Is their sad, distracting call:
Tell us, would not such a cry
Your own tender hearts appal?

Oh, extend the bounteous hand;
Save, from famine's horrors, save;
Mothers, of that happy land,
Far beyond the western wave. S.D.A.

Miscellaneous.

From the Baltimore Gazette.

FROM AFRICA.

By the arrival of the schooner Randolph, we have seen letters from Liberia, from which we make the following extracts. The Rev. George R. M'Gill writes—

"The settlement appears to be in a flourishing state, and there is nothing to prevent our becoming a great people, if proper care is taken in the onset. There is a great deal of trade carried on here with foreigners, and also with the natives. There are two or three arrivals almost every week, with supplies of nearly all kinds. The pupils under my charge seem to be in a very prosperous way; but scholars (who can write) are so much wanted (by our merchants and others), that they rob my school as soon as they get a boy sufficiently advanced to make an entry of any thing on paper; so that I have not had a chance of advancing any very far, as yet. I have got my own house nearly ready to live in. Its size is thirty by sixteen feet. The first story is of stone, and the other frame. It will be, when finished, as nice a house as there is in the settlement. When it is finished, I wish to return home for my family."

Mr. M'Gill gives it as his opinion, that the dry season is not the best time for emigrants from the north to arrive in Africa, as they must leave America in the winter, when the change of the climate is more severely felt. The truth of Mr. M'Gill's remarks is exemplified by the comparative health of the sets of emigrants in the two voyages of the Doris. Those who left this city in February, 1827, reached Africa in the beginning of the rains. enjoyed very good health, losing none of their number by death; while those who left here in November, and reached Africa in the dry season, have suffered very severely.

Mr. M'Gill remarks upon what is very natural, to be sure, that there are among all new-comers some who are discontented, who are disappointed at not being "taken into the arms of the settlers, and fed upon dainties." These, instead of exerting themselves, pass their time in railing; and to use Mr. M'Gill's words again, "only make themselves complete laughing-stocks of the colony." Generally, however, the industrious and active have reason to be contented very soon after their arrival. All emigrants should bear in mind, that there is no country in the world, where, without wealth is previously accumulated, man is exempt from labouring to support himself. Africa is no exception. But there, as here, labour and industry obtain their just reward.

We learn from Capt. Mathews, that the season in which he arrived, from some unknown cause, was the most unhealthy experienced for many years at the colony, several of the oldest settlers and the agent having been attacked by fever. Capt. M. was himself severely ill; but states that he is gaining health and strength daily at the time of writing, on the 9th of March.

We are glad to see that several of the most respectable emigrants to Liberia have arrived in Baltimore, on a visit to their friends, with the intention of returning to the colony. Their experience and intelligence will tend much to remove from the minds of the coloured people of this place all erroneous views which they have hitherto entertained—whether of too favourable or too prejudiced a character.

From the Boston Recorder.

HARVARD COLLEGE.

"If heresy enter among you, how will my hopes and expectations be defeated! And more than this, how displeasing will it be to the great God! If this shall ever happen, LET THE INSTITUTION BE NO LONGER CALLED BY MY NAME."
Epitaph of John Harvard.

It is no grateful task to expose perversion and injustice, where one has no sinister ends to compass, and no personal enmities to gratify. But, though the duty be painful, I feel it in the present case to be imperious. To be silent, would be to wink at the unblushing violation of the most sacred principles of morality and religion.

In my communications, on the 1st, 22d, and 29th of February, I established the propositions, that Hollis was a man of *piety and strictly orthodox sentiments*; that the express language of his statutes required that his professor should be a man of *sound or orthodox* sentiments; and that the corporation gave Mr. Hollis a *solemn bond, as explicit as words could make it*, binding themselves and their *successors to a religious and inviolable* observance of his statutes, according to the *will* of the founder. I shall now make a remark or two on the remaining proposition.

4. There is in the present appropriation of the Hollis divinity fund, an unprincipled and sacrilegious perversion, such as this country has never before witnessed. I need not inform this community, that Harvard College, in its religious influence, has become *thoroughly and exclusively* sectarian, that is unitarian. I know not of a college in our country so exclusively sectarian; none certainly whose influence is considered as so injurious to the cause of truth and the salvation of men, by the great body of the pious. Its very friends boast of it as "the bulwark of the unitarian cause."

The present incumbent of the Hollis Professorship, as I believe every one acquainted with his writings is convinced, throws the whole weight of his influence into the scale of unitarianism. The funds of Hollis, together with other sacred legacies, are now perverted to the *cautious* and unwearied propagation of unitarian sentiments among the inexperienced youth, and through them, like a moral blight, over our country. What the professor's sentiments *definitely* are, or in other words how far he has proceeded in his march towards deism, he seems resolved the public shall not be informed; (that is, I suppose, until they are prepared to bear them.)

He has chiefly revealed himself in *negatives*. He does not believe in the deity of our Lord Jesus Christ, in the personal existence of the Holy Spirit, in regeneration, nor in the eternity of future punishment; though with regard to the last named doctrine, he seems to fear he was too fast for public sentiment, and to regret that he expressed himself so as to be *understood*. Now I say boldly, these are sentiments, and this is an influence, on which the pious and venerable Hollis would have looked with shuddering. To have anticipated that he should have contributed to spread such an influence among the youth of New-England, would have filled his soul with the chill of death. His professor has declared a war of extermination against most of the doctrines which he held dearer than life.

This is an unprincipled and sacrilegious perversion. It is a *perversion*, if the constitution of this commonwealth is any authority, when a fund of this kind is appropriated not in accordance with "*the true intent and meaning of the donor or donors, granter or granters, deviser or devisers.*" What man in his senses can read the letters of Hollis to Dr. Coleman, and his statute XI, and believe that the present appropriation is according to the *true intent and meaning* of the pious founder? Did the pious Hollis, who said, "*My rejoicing is in Jesus Christ, my God and Saviour*," *intend* to appropriate his sacred benefactions to the support of a unitarian and universalist Professor!!! Did "*sound and orthodox*," in his mouth, include Unitarians and Universalists! Pray, then, what did those terms exclude? That you may see it is an *unprincipled* perversion in the highest sense, cast your eye at the solemn BOND. Is justice asleep?

HOLLIS.

THE SABBATH.

The following sensible remarks relative to the sanctification of the Sabbath, are extracted from the columns of the Boston Recorder. Our own views coincide with those of the writer, perhaps with a single exception. We have no idea that church judicatories should confine themselves to the notice of "flagrant" violation. We have recently seen more than enough to convince us that they will have to make thorough work of discipline; extending it, in some instances, even to the very ministry of reconciliation:—

The Press must be enlisted in the service of the Sabbath. We do not mean to say that it has been silent. Learned treatises and prize essays have been written to prove the divine institution, the perpetual obligation, and the civil importance of the holy day. Divines have shown minutely how the Sabbath is to be sanctified, and pourtrayed the guilt contracted by its violation, in its true colours. We could also point to some invaluable tracts on the observance of the Sabbath, which have had no little effect in preventing even a worse dereliction of the holy day. Some of these are published for cheap distribution, and are scattered far and wide. But the *popular* press, our religious newspapers and magazines, which go into every neighbourhood, and almost into every family, in all the older settlements, must put on new vigour in the cause. They have not been entirely silent; but, like the church at large, they have been cold and drowsy. But let them speak, loudly, warmly, constantly; and the continual dropping of their speech will wear the stones. The "Pioneers" of western New-York have set us a noble example in this very way.—They have thrown their short, pointed, pithy articles into their religious paper, [the Rochester Observer], promptly aided by its editor; and to all appearance, they consider the onset but begun. If all the religious periodicals in the country will open their columns to such a warfare, and we will answer for all that deserve the name, tho't and feeling would soon be roused throughout the country.

The Pulpit must plead in this sacred cause. It has not ceased to lift its warning voice against the approaching evils; and now it stands a powerful bulwark against the invader. But there is need of an extraordinary appeal, and an unusual note of alarm. The awful crisis is at hand. If *ever* this evil is arrested, *it must be done soon*. And where shall the Sabbath look for the warmest defence and the most efficient support, but to the *ministers of the altar?* And will not *they* sound an alarm, in behalf of their country and of their God? Let the Sabbath sink, and they must shut up their sanctuaries, disband their churches, abandon their delightful work, and witness with sorrow and despair the universal triumph of sin and of Satan. But let them speak, and some at least will hear, and their labour shall not be in vain in the Lord. Periodicals will collect and publish *facts;* they will tell of the violations which abound, and of the measures for promoting reformation which are adopted in all parts of the land. But the living voice, that of the well known and faithful pastor, will apply, and convince, and rouse. We do believe that the ministers of Jesus Christ must be still more alive to this subject, and feel that the solemn and alarming exigencies of the time demand *special and appropriate* efforts from them.

The Church must take her stand. Her members must no more be seen in the stage, the steamboat, the market, the visiting party, or any place where they ought not, on God's day. They must no longer speak their own words, or seek their own pleasure; but call the Sabbath honourable and delightful. They must no more offer the plea of convenience to cover the violation of the fourth commandment. They must abstain even from things lawful in themselves, when circumstances are such that others would be emboldened in transgression.—They must put on the mind of Christ, and sigh and cry for the abominations that prevail. Rivers of waters must run down their eyes, because men keep not this precept of God's holy law. The zeal for the Lord of hosts, and grief for the transgressions of men, must excite them to action; and their *first* effort must be, *to free themselves personally*, from the guilt of profaning the Sabbath. And if the church shall stand decidedly and evidently on the Lord's side in this thing, immediately a standard is raised to which thousands and millions will soon rally. The power of the desolating flood is broken, that moment that all the churches and its members are seen duly honouring the institution of Jehovah. We do not ask for the official interference of church judicatories, any more than the arm of civil power, except that churches may take care of flagrant offenders as in all other cases of immorality. But we do ask for individual decision in keeping this day holy unto the Lord; and that every one who has a name and a place among the children of God, should feel that sacred vows are upon them to stand on the Lord's side in this evil day. How shall the church be brought thus to act? We reply; by the light and conviction which the pulpit and the press will impart; and by the encouragement, the power, the almost irresistible impetus of *example*.

EXTRACTS.

Does the holy one of Israel, O Christian, appear unjust, inglorious, or a being to be trifled with, when he hides his face, and leaves thee to spiritual barrenness, darkness and doubts? Oh no; in such a dreadful day as this, Immanuel's character is not impeached, nor his glory made void. But he appears a sin-hating, terrible God, not to be despised or trifled with. Now the Christian sees his dependence by sad experience; and is led, with Asaph, through the wakeful troubled night, to search for those sins which have grieved away the sealing Spirit.

Oh, hopeful convert! Who felt for you when on the verge of the horrible pit?—Who visited and gave you good counsel, and prayed with and for you? Who forgot the things of this world, and their necessary food and sleep, and travailed in prayer in their closets and concerts for your relief? In answer to whose labours and prayers is it, that you did not go back to spiritual Sodom, or perish in black despair? Who is it that now labours and prays for your spiritual prosperity and eternal life? Who has done these things for you, in consequence of which you have peace? Was it hell? Was it the carnal world? No, no; it was your invaluable friend Zion. And now will you prefer the society of the world, and by turning your back on the church, as if ashamed of her, weaken her hands and grieve her heart? Is this thy kindness to thy friend?

POOR CAPPS.

James Capps, the owner of the land on which was the most productive gold mine in Mecklenburg county, N. C. and perhaps in the state, has been found dead at his residence, near Charlotte, on the 7th inst. Poor old man, his *gold mine* was his *grave!* The treasures dug from his land gave employment and subsistence, and even wealth, to others, but they proved the death of him who *might* have profited the most of them. Anterior to the discovery of his gold mine, he owned but a few acres of the most sterile and apparently valueless land in Mecklenburgh county, which yielded a miserable subsistence to himself and family; but they had *stayed* on the piece, in a half starved condition, for many years. The discovery of the gold mine, however, had a magical effect on the wo-begone condition of the family. No sooner were the old man's pockets well lined with cash, from the products of his auriferous soil, than himself and family plunged into extravagance and excess; and the *bottle*, that too common resort of those whom affliction has cast down, or some freak of fortune has suddenly elevated to a condition for which nature had unsuited them, cut short the days of this *miserable, fortunate* old man!—*North American.*

SAVING.

A man, who thought he lived very economically, resolved at the beginning of this year to keep an account of his expenses, and to let nothing appear in his account book, which he thought he would be ashamed to see in the book of remembrance at the day of judgment. On the first day of March, he found that in two months he had saved *thirty-three dollars and thirty-two cents.*—This is the *Lord's* money.—*Vis. & Tel.*

Canal Transportation.

Hudson & Erie Line.

THE Subscribers are now making several additions to their Line of Boats; and on the opening of navigation, will have them ready for plying on the Erie Canal, between Albany, Troy and Buffalo, and the intermediate places; running *Night & Day*, for Freight and Passengers, Sabbath-Days Excepted.

Patrons of the above Line will please to be particular in the direction of their Goods, to prevent mistakes. ALLEN & CHAPIN.
March 18, 1828.

The following persons will receive Property for and from this Line, when not especially consigned:—

HART, HERRICK & Co. } *No.* 19, *South-st.*
PLINY ALLEN, } *New-York.*
DOUGLASS & DUNN, } *Albany.*
DAVIS & CENTER, }
PATTISON & HART, } *Troy.*
ALLEN & CHAPIN, }
C. MORRIS & Co. } *Utica.*
JAMES PLATT & Co. }
ALLEN & CHAPIN, *Rochester.*
CURTISS & ROOT, *Buffalo.* 12

NEW GOODS,

At the NEW BRICK STORE, *corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.
October 9, 1827. 41

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
Utica, June 23. 83 Genesee Street.

NOTICE.

THE Subscribers give notice to the inhabitants of the village of Utica, and the public in general, that they still carry on the

Cabinet & Mahogany Chair-Making Business,

in all its various branches, at their old Stand, No. 41, Genesee-st. They have now on hand, a large & elegant assortment of Articles in their Line, of the latest New-York fashions, and of superior workmanship, which they pledge themselves they will sell as low as can be bought in that city, of the same quality. Gentlemen and Ladies are respectfully invited to call and examine, before they purchase elsewhere.

They have just received a large and superior assortment of *MAHOGANY*, consisting of Boards, Plank & Veneers, Scantling, &c They are qualified in saying that this assortment is the largest and best selected ever before offered in this market; which they will sell as low as can be bought at the lumber yards in New-York.

They have also a large assortment of *Sacking-Bottoms*, for Bedsteads, Cots, &c.

Also, a small but well selected assortment of *CABINET HARDWARE*, of the very first quality, such as Bureau Trimmings, Table Butts, Table Castors, Sofa Do. Locks, Screws, of all kinds, &c.; all of which will be sold low, and warranted of the best quality.

Thankful for past favours, they hope by strict attention to merit a continuance of the same.

TILLMAN & BENJAMIN.
Utica, April 15, 1828. 16w6

For Sale, or to Let,

A LARGE and commodious Brick DWELLING-HOUSE, opposite the Presbyterian Church, in *Whitesborough*, with convenient Out Houses, Orchard, and five acres of superior Land. Few more delightful situations can be found in the country. For further particulars, enquire at the residence of the late THOMAS R. GOLD, Esq. *March* 10, 1828. 11tf

DEFAULT having been made in the payment of a certain sum of money, secured by a certain mortgage, dated June 1st, 1816, executed by *Reuben Brown*, to *Jacob Sherril* and *Lewis Sherril*, of that certain piece or parcel of land, situate in the village of New-Hartford, in the late town of Whitestown, and is bounded and described in said mortgage as follows, to wit:—Beginning in the westerly line of the highway lately laid out, leading from the Seneca turnpike road to the old Whitesboro' road, at the northerly bounds of land belonging to William Morris; thence north twenty-six degrees and forty-five minutes west, along the said highway, six chains and eight links; thence westerly, at right angles from said highway, four chains and fifty links; thence southerly, parallel with the first mentioned line, three chains and ninety two links, to land belonging to Samuel Barber; thence easterly along said Barber's and Morris's land, four chains and ninety-nine links, to the place of beginning; containing two acres and one quarter of an acre of land—Now, therefore, the said mortgaged premises will, in virtue of a power in said mortgage contained, and in pursuance of the statute in such case made and provided, be sold at public vendue, at the canal coffee-house, now kept by John Welles, in the town of Utica, on the 21st day of August next, at ten o'clock, A. M. Dated February 11, 1828. W. KING, *Att'y for*
8 J. & L. SHERRIL.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Bennet E. Phelps*, of Utica, an insolvent debtor, to shew cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the twelfth day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated 26th April, 1828. BENNET E. PHELPS, *Insolvent.*

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine. *Utica, June* 18, 1827. 25tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1828 9tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

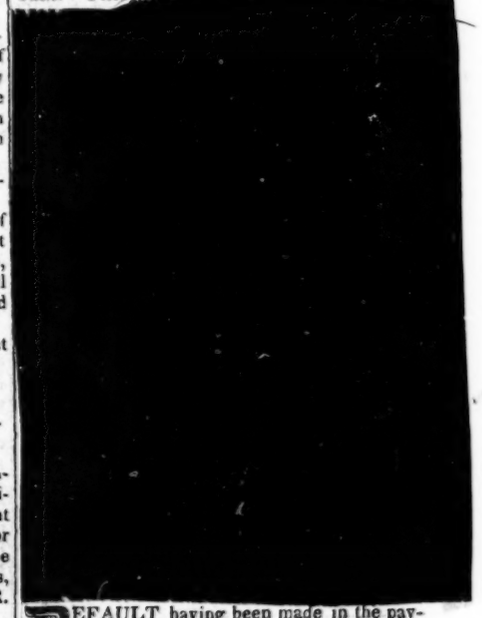
IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest rates for Cash. *Utica* [illegible]



DEFAULT having been made in the payment of a part of the sum of two thousand three hundred and thirty-three dollars, secured by a certain indenture of mortgage, bearing date the eighth day of May, 1826, executed by *William Floyd*, and *Juliet* his wife, to *Henry Wager*, trustee of *Elizabeth Beckwith*, wife of *Reuben Beckwith*, of all that certain piece or parcel of land, lying in Western, Oneida county, and bounded as follows, viz: on the north by the line of the gore of Fonda's patent; on the south by the highway leading from Henry Wager's to David Hick's farm; on the west by the said William Floyd's land, and on the east by the land of Henry Wager and the late Daniel Paddock's land; containing about two hundred and twenty-three acres of land, more or less; it being all the land in the town of Western which the said Reuben Beckwith and Elizabeth his wife deeded to said William Floyd on the twenty-fourth day of October, 1825:—Now, therefore, public notice is hereby given, that, by virtue of a power of sale in said mortgage contained, and in pursuance of the statute in such case made and provided, the said mortgaged premises, or some part thereof, will be sold at public vendue, at the inn of Gurdon Burchard, in Utica, Oneida county, on the fifth day of July next, at eleven o'clock in the forenoon.—Utica, December 29th, 1827.

HENRY WAGER, *Trustee.*
Thos. E. Clark, Att'y. 1

TERMS OF THE RECORDER.

I. The WESTERN RECORDER is published on Tuesday of each week.

II. The price to Subscribers is Two Dollars and Fifty Cents per annum; or Two Dollars, if paid in advance, or within the 1st three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is reduced to the lowest possible state, the publishers will be under the necessity of strictly adhering to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.